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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. III.

FEBRUARY, 1838.

No. 2.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

January 3, 1838.—Adjourned Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported the writing of a number of letters, and that he had officiated on the evening of the first Sunday after Christmas, in Christ Church, in this city, the collection being \$36,23.

The station consisting of St. Peter's, Rome, and St. Matthew's, Ashtabula, Ohio, was discontinued.

The Rev. D. V. M. Johnson was appointed a Missionary under Bishop Kemper's jurisdiction.

January 15.—Stated Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported the writing of about twenty letters; and he also reported, that on the first Sunday after Epiphany, January 7th, he officiated in St. Thomas's Church, in this city, when a collection was made for Domestic Missions of \$417; and that he spent the second Sunday after Epiphany, yesterday, in Philadelphia, in company with his Rev. Brother, the Secretary and General Agent of the Foreign Committee, officiating in the morning in Christ Church, and in the afternoon in St. Peter's; the same churches being occupied by the Foreign Secretary, in the alternate parts of the day. This opportunity of co-operating together in our endeavor to promote the Missionary work, was a source of mutual pleasure. No collections were made, a plan having been adopted which recognises the parish as the proper organization for furthering the objects of Christian benevolence. Quarterly collections constitute one feature of the plan, and next Sunday the Epiphany collection, which is devoted to Missions, will be made;—of which a portion will come to the funds of this Committee.

La Fayette, Chambers Co., Alabama, was made a Missionary station.

The Rev. Francis B. Nash, the Rev. Willard Presby, and the Rev. N. N. Cowgill, were appointed Missionaries in Kentucky.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

December 19, 1837.—Stated Meeting. Rev. Dr. Milnor in the Chair. The Secretary and General Agent was instructed to send to the several weekly periodicals of the Church, an appeal, in behalf of its Foreign Missions, passed at this meeting. The claims and present necessities of this branch of our Missionary operations were here briefly set forth.

Sundry letters were read, one from Batavia, 11th September, stating the continued ill health of the Rev. F. R. Hanson.

The Rev. M. T. C. Wing, of Gambier, Ohio, was appointed a Receiving Agent for that diocese.

January 2, 1838.—Stated Meeting. Rt. Rev. Bishop Onderdonk presiding.

Sundry letters from several of the Foreign Missionaries and others read at this meeting; one from Rt. Rev. Bishop Meade stated that he was ready, on stated conditions, to pay over to the Committee certain sums intrusted to him for the African High School. These sums amounted to \$1300, being \$1000, a legacy from the late Mrs. Thomasia Meade, and \$300 from a person unknown, also for the African school. The right retained to withdraw these sums, or appropriate them to any other branch of Missions, provided the High School should not go into operation in the course of two years from the present time. The conditions were accepted. Bishop Meade also stated that \$500 had been bequeathed to the African Mission, by a communicant of the church at Charlotteville, deceased.

A letter from the Rev. W. A. Hallock, Corresponding Secretary of the American Tract Society, stated, that a fresh appropriation had been made by that Society, for the purpose of aiding the Episcopal Missions to Greece, &c., and China, in the circulation of tracts. This appropriation for 1838 will be paid when in funds, and will then, together with former grants from the A. T. S., since the year 1829, amount to near \$10,000.

The Rt. Rev. Bishop Ives having now declined his appointment as preacher, in succession, before the Board of Missions, in June next, on account of the meeting of the convention of his diocese, about the same time, the Rev. F. L. Hawks, D. D., of this city, was chosen the substitute for that occasion.

It was reported, that arrangements had been made with the printer of the Spirit of Missions, by which that work would hereafter be issued several days earlier than hitherto.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

MAINE.

FROM THE REV. NICHOLAS HOPPIN, MISSIONARY AT BANGOR.

Bangor, Maine, Jan. 1, 1838.

In ten weeks ending December 31, I have performed divine service twenty-one times here, and twice at Gardiner, in this State, in the place of Rev. Mr. Clapp, who administered the communion here. The number of communicants was about twenty-five. The Sunday school which is held after divine service on Sunday afternoon, numbers about fifty scholars, besides a Bible class of young persons which is under my own instruction.

The embarrassments of its fiscal concerns is the greatest difficulty with which this church will have to contend. If this can be satisfactorily settled and adjusted, there is every reason to anticipate the permanent establishment of an effective and flourishing church. But this matter will probably remain in suspense until Spring, when it is hoped that some favorable change of affairs will enable us, with greater facility, to provide for its adjustment.

NEW-HAMPSHIRE.

FROM THE REV. E. A. GREENLEAF, MISSIONARY AT DREWSVILLE.

Drewsville, Dec. 22, 1837.

Since my last report I have officiated regularly every Sunday. My congregation continues about the same as during the summer. Our Bible class on Sunday evening, is interesting and gives me some encouragement. The Sunday school is small. We have adopted the plan of weekly offerings, for although we are not able to sustain the institutions of religion amongst ourselves unaided, we feel it a privilege to contribute towards sending the gospel to those who are destitute of the bread of life. In our Missionary box (an indispensable article to every church), I find five dollars, which you will please acknowledge as weekly offerings of this church. You have our good wishes and our prayers.

FROM THE REV. PETRUS S. TEN BROECK, MISSIONARY AT CONCORD.

Concord, Dec. 25, 1837.

Since my report in October last, we have usually had two services on Sunday. The inconvenience of lighting the Court-House, and the inclemency of the season, seemed to render a discontinuance of the third service expedient. The attendance has, however, been encouraging. The Wednesday evening service, and that of the first Monday in the month, have been continued and appear to have produced a favorable influence.—Last evening, being Christmas eve, we had service in the Court-House, which was tastefully decorated. The place was crowded

to excess. This morning we again had service, which was well attended. I have received a package of Prayer Books and Tracts. They are very acceptable.

WISCONSIN.

FROM THE REV. RICHARD F. CADLE, OFFICIATING IN WISCONSIN.

Cassville, Grant Co., Dec. 2, 1837.

Your favor of October 11th last, reached me at Galena, Illinois, on the 7th of November; where I had arrived by the way of the Ohio, and Mississippi rivers, on the 1st ult. At St. Louis I had the pleasure of seeing Bishop Kemper, from whose future visits to the Church in Wisconsin, the best results may be anticipated. Leaving Galena on the evening of the 7th of November, and stopping a short time at Dubuque, distant from it by water about twenty-five miles, and on the following day at Cassville, thirty miles above Dubuque, but on the eastern side of the Mississippi, I reached Prairie du Chien on the 8th ult., which is thirty miles above Cassville. It had been my intention to delay writing to you until I could prepare a report in full; but, as I cannot travel when I will, and fear that if I should defer preparing a communication to the Domestic Committee until I shall have visited the several places which I have had in view, I might delay longer than was proper, I have concluded to submit to you a report in part of the encouragements to the establishing of the Church in this portion of the Territory of Wisconsin. In this letter, I will confine myself to a description of Prairie du Chien, Crawford Co.

This place is in latitude $43^{\circ} 5' N.$, and in longitude W. from Washington, 14° . The prairie, on which the settlement is built, is eight miles long, and from three-fourths of a mile to two miles wide. On the east the view is limited by a range of bluffs, the estimated height of which is two hundred and fifty feet. These are intersected by many ravines, some of which form the beds of diminutive streams. The bluffs on the western shore of the Mississippi correspond in height with those on the eastern side of that river; while in general there is no prairie intervening between their base and the river. The settlement commences about two miles above the mouth of the river Wisconsin, and from its southern to its northern extremity is four miles. It consists of four villages. The first, on ascending the Mississippi, is one recently begun to be built, but where there are upwards of twenty buildings under contract. At the distance of a mile from the site of this settlement is Fort Crawford, built for eight companies, but garrisoned at present by two companies of the fifth Regiment of Infantry; and adjoining the village is a place locally distinguished by the name of St. Friol, containing the Indian Agency House, the Post-Office, and the Court-House for the county of Crawford. The settlements above described, consist chiefly of an English population. About a quarter of a mile from the upper part of St. Friol is the old settlement of Prairie du

Chien, which, in high stages of the Mississippi river, is insulated from the rest of the Prairie, and the site of which, in the present state of that river, is a peninsula. This village is more compact than the other settlements, contains an establishment of the American Fur Company, and is settled principally by a French population. Still farther north is another settlement called the Middle Village, the population of which is also chiefly French. All these villages bear the general appellation of Prairie du Chien. In addition, a few families are settled at the mouth of the Wisconsin river, a few east of the eastern bluffs, and a few west of the Mississippi, on Turkey and Yellow rivers; the former of which runs within fifteen miles south of Fort Crawford, though it enters the Mississippi a mile or two above Cassville, and the latter of which enters that river, eight miles north of that Fort. The whole population of Prairie du Chien is from ten to twelve hundred persons, one third of whom may be estimated as English and Protestant. Of the Protestant population the Methodists are the most numerous, this denomination having about thirty communicants; next in numbers are the Presbyterians, having about twenty or twenty-five communicants; and the number of persons attached to the Protestant Episcopal Church is estimated at from ten to twenty. Divine service is performed at the Prairie once a fortnight, by a Presbyterian minister who resides on Yellow river, and superintends a school for the benefit of the Winnebago Indians; and on the Sunday when he is absent, the Court-House, the place of public worship, is occupied by a Methodist minister. A Methodist minister is resident at the Prairie. A school for the benefit of the French children is taught in the Middle Village, by a teacher of the Methodist denomination. The foregoing is a brief description of the present state of Prairie du Chien. It may be added, that its prospects of growth and prosperity are encouraging. Taking into consideration the advantages furnished by its vicinity to the junction of the Mississippi and Wisconsin rivers, by the sale by the Sioux Indians of all their lands east of the former river, by the sale by the Chippewas of their lands as far as 46° N. latitude, and by the asserted sale to the United States of the country in the possession of the Winnebagoes, a portion of which districts is valuable for agricultural purposes, and a portion on account of lumber and minerals, in connexion with the healthiness of the climate of that settlement, the richness of the soil of the Prairie, and the pleasantness of the sites of the several villages which it contains, I am led to believe that its advancement will be rapid, and that in importance, Prairie du Chien will be unexcelled by any town in Wisconsin Territory, on the eastern bank of the Mississippi.

I remained at the Prairie from the 8th to the 21st of November. By invitation I preached there in the Court-House on the morning of Sunday, the 12th of November, to a large congregation. I preached in the same place on the morning and afternoon

of Sunday, the 19th ult. Agreeably to public notice given, a meeting was held on the 20th of November, at the Hospital of Fort Crawford, to consider the expediency of organizing a congregation. This object being approved of, a constitution was adopted, the name of Trinity Church was selected, and a vestry was elected. The vestry consists of two wardens, and four vestrymen. At a meeting of the vestry, a letter was addressed by them to Bishop Kemper, requesting the favor of a visit from him, and making known their wishes for the erection of a church. It is understood that a lot of ground will be given by the trustees of the Prairie du Chien Land Company, for the erection of an Episcopal Church. May I recommend that Prairie du Chien be made a Missionary station ?

December 7th, 1837.

In my report of the 2d inst., I gave an account of the condition and prospects of Prairie du Chien: in the present communication I attempt a description of Cassville and its vicinity. I arrived at this village on the 25th ult. and preached in it on the morning and afternoon of Sunday, November 26th, and on the morning of Sunday, December 3d. A congregation was organized on the 4th instant, at this place, by the name of St. Paul's Church, and a vestry chosen. The secretary of the vestry will, by order of the vestry, write to Bishop Kemper, informing him of the organization of St. Paul's Church, and soliciting the favor of a visit from him. I respectfully suggest to the Domestic Committee, the expediency of making Cassville a Missionary Station. This village is situated in Grant county, on the eastern bank of the Mississippi, about thirty miles south of Prairie du Chien, and about fifty miles west of Mineral Point. The river is a little more than half a mile wide, and the view of it contributes chiefly to the beauty of the site of this town. The town is built upon a prairie, four or five miles long, from a quarter of a mile to three fourths of a mile wide, and elevated about ten or twelve feet above the utmost height to which the Mississippi ordinarily rises. The prairie on the east is bounded by bluffs exceeding two hundred feet in height, but broken by deep and wide ravines which allow an easy access to the interior of the country. The population may be estimated at two hundred and fifty persons, or including that of the whole prairie, at three hundred. No minister of any denomination resides at this village; but a Methodist minister preaches in it once a fortnight; and during the last summer the Presbyterian minister, who is stationed above Prairie du Chien, visited it several times. The number of communicants of the Presbyterian denomination at Cassville is said to be about twelve, and that of Methodist communicants to be somewhat larger. The number of persons attached to the Protestant Episcopal Church in Cassville and the adjoining country, is probably from ten to twenty, and to these there will be accessions of some Episcopal families in the course of another year. A room in a large hotel not yet finished, is

offered by the owner, one of the proprietors of this town, for use as a place of public worship during the winter. I have understood that a subscription paper was circulated a year or two ago, for the erection of an Episcopal Church at Cassville; but, as some of the signers have died, and some have removed to other parts of the Territory, the accomplishment of this object will require the making of renewed efforts. A lot of ground will be given by the proprietors, whenever the vestry shall be prepared to enter upon the work of building a house of worship. Of the several settlements at no great distance from Cassville, in some of which are persons belonging to the Episcopal Church and who attend its services in that town, I have received the following description. There is a small settlement commencing at the distance of two and a half miles from the village, and terminating at the distance of five miles. There is another, and an extensive one, about midway between Cassville and Prairie du Chien, called Blake's settlement. On the route from Cassville to Galena, at the distance of sixteen miles from the former place, is the Hurricane settlement, which is a large one. There is also a settlement eight miles distant, in an easterly direction, on the road to Mineral Point, which is small and consists principally of a mining population, and which is distinguished as the Bee-town settlement.— And west of the Mississippi there is another settlement on Turkey river, commencing at the distance of half a mile from its mouth. The advantages possessed by Cassville in its situation, in the enterprising character of its proprietors, and in the fertility of the country with which it is connected, induce the opinion that it will eventually attain to considerable growth and importance, and that it offers sufficient encouragement to exertions for the establishing of the Protestant Episcopal Church in it.

MICHIGAN.

FROM THE REV. JAMES SELKRIG, MISSIONARY AT NILES, BERRIEN CO.

Niles, Dec. 13, 1837.

We have still to lament the spiritual dearth that pervades this western region. The moral horizon appears to be clouded with darkness, but we know that God is able to subdue all things unto himself. We have reason to be thankful to God for the general prosperity of the Church in Michigan, considering how recently she has been planted here and the difficulty attending the work of preparing the way of the Lord. The late pressure has affected us considerably at this place, but our vestry design on the first of January to liquidate the principal claims against us for building the church; so that we shall not suffer on that account, and I trust that, although no unusual interest in religion is manifested in this place, the Church will gradually move onward.— We expect the addition of about fifty persons from Baltimore, who are said to be friends of the Church, some time in the coming spring. If we should be thus favored it will strengthen us very much.

FROM THE REV. CHARLES B. STOUT, OFFICIATING AT EDWARDSBURGH.

Edwardsburgh, Dec. 15, 1837.

Since the 24th of September, I have performed service and preached here five Sundays; three I have spent at Cassopolis, and two at Cleveland, Indiana. Two also were spent in attending our annual convention. On the 15th of October, we organized the parish here, after due notice had been given, under the name and title of "St. Stephen's Church, Edwardsburgh." We already number nine communicants in this village, and at Cleveland, Indiana, there are five others who consider themselves as belonging to the parish. My time is divided between the three points: one half the Sundays I preach at Edwardsburgh, where I reside; and every other alternate Sunday at the other places. Cleveland is but four miles from my residence, and is an interesting neighborhood, and the people appear highly to appreciate our services. At Cassopolis, (which is the county seat,) there are but two communicants, though the place numbers several other warm friends of our Church. There is one lady now there ready and desirous of being confirmed, and I expect to baptize her two children on my next visit. There will be three or four others, and I humbly trust more, prepared for the same solemn rite—confirmation—at the next visit of our respected diocesan. The school-house, in which we now assemble for worship, is occupied two Sundays in the month by the Baptists, and the Methodists have itinerant preaching in the evening once a fortnight. Our services are so new to most of the people, that the Church will not be likely to lose by the members of other denominations meeting with us, which they very generally do; and there appears to be an increasing interest in the services on the part of some. It is the intention of the vestry to commence building a house of worship in the spring, and, should the season prove propitious, it will be ready for use within the year. It is designed to be a permanent building. The Church in this region is much indebted, under God, to the Rt. Rev. Bishop Chase, who, during his residence at Gilead, occasionally visited this part of the country, preaching whenever an opportunity offered. The Rev. Mr. Selkrig, of Niles, has also done much to keep alive the zeal of the few scattered sheep of the fold. In conclusion, I may say with truth, our prospects are encouraging; and by the divine blessing on the labors of your Missionary, it is hoped good will be done. There is much of a worldly spirit manifested throughout this country, still there is great reason for gratitude to the great Head of the Church for the success which has thus far attended our efforts.

FROM THE REV. A. S. HOLLISTER, MISSIONARY AT TROY AND PONTIAC.

Troy, Dec. 27, 1837.

I have to report the continuance of health, and under the blessing of divine Providence, some degree of encouragement in our

labors. Our neat little church in this place is now finished. The congregation continues rather to improve in numbers, and one has been added to our communion. I have a Bible class on Sunday evenings, at which a goodly number are present. In Pontiac, the prospects continue quite encouraging. I spent Christmas there, and administered the communion. I consider it a fine field for labor, and have no doubt of raising up a very respectable congregation, and of building a substantial and good church within a year or two. We have the services in excellent order, a good choir of singers, and an attentive and interesting congregation. Several are waiting an opportunity to be confirmed. My services, of which there has been no intermission, are equally divided between these two places, and I feel very confident that the church will have a permanent footing in both of them.

FROM THE REV. SAMUEL MARKS, MISSIONARY AT ANN ARBOR.

Ann Arbor, Dec. 27, 1837.

My congregations continue to increase. Of the spiritual growth of my parish, I cannot speak so clearly. I trust in God that the plain and practical character of my discourses will not pass unheeded by all. There is a willingness among the people to support the gospel, but not, I fear, to give up the amusements and follies of the world. There has not, I hope, been wanting on my part, fidelity to their spiritual concerns. The church is not yet finished. In this I have been sadly disappointed. The basement story, heretofore sufficiently large, is now too small; we *may* get the church ready by spring—it is uncertain. I preached on Christmas eve to an unusually large audience, and also on Christmas day. I have every reason to believe that our cause is destined to prevail in this western world. Our Church gives tone and stability to society wheresoever she is located. We keep steady to our duty. We inculcate that the Church is the engine of moral reformation, and without it nothing can succeed. Patience is greatly needed, and no small share of prudence. Our Bishop is worthy of all commendation. His deep-toned piety, churchmanship, and urbanity of manners, are giving him extensive influence throughout the state.

FOREIGN CORRESPONDENCE.

CHINA.

In the month of May last, Messrs. Hanson and Lockwood made a tour of about seventy miles towards the interior of Java, for the purposes of health and observation. After some remarks on the cultivation of rice and coffee, and an account of a visit to the crater of a yet smoking volcano, the journal of Mr. L. proceeds.

FROM THE REV. H. LOCKWOOD.

Batavia, 23d May, 1837.

CONDITION OF THE JAVANESE.—Among the natives of this country, education appears at present almost entirely neglected. Formerly there were many schools, in which the natives were taught to read and write the Arabic and the Javanese languages. In one, it is said, that not less than 2000 children were instructed, and another contained 1000. In the larger towns, the Hajii or Mohammedan priests, still instruct a few boys, but they learn little more than to read a few selections from the Koran. In Batavia, it is said, there are not less than 200 Hajis. In the country they appear to be less numerous, as I did not see one during the whole of our journey, and only heard that there was a large number at a place ten miles beyond that, at which we slept. But here, as well as at Batavia, they seem to concern themselves but little about any thing, except to secure their customary tributes.

The ignorance of the people, even concerning their own religion, is very great. A few observances, such as the fast of the month Ramadan, abstaining from intoxicating drinks and the flesh of swine, constitute all their religion, either in theory or practice. They are always ready, however, to listen with apparent interest, to any discourse on religious or moral subjects, and sometimes expressed many thanks for what was said to them. To some inquiries about the education of their children, and whether schools established among them would meet with approbation, they very readily replied, that they should be glad to have schools for their children, and remarked upon the ignorance in which they are at present brought up, in such a way as to show that they were, in some degree, sensible of the advantages of education.

MANNERS AND CHARACTER.—The manners of the people are, on all occasions, respectful, and often servile, which might naturally be expected from the state of subjection in which they have so long been held. But they have still a native gracefulness, and courtesy in their behaviour, which is often very pleasing. Their disposition, in general, may be regarded as remarkably mild and peaceable, and if they do not possess capacities for being quick and inquisitive learners, they are at least tractable, and open very much to the influence of kindness and persuasion. There is no doubt that they would generally be pleased to have their children taught to read and write, as that is mostly the extent of their ideas concerning education; but it would not be safe to conclude that they all, or many of them, possess such an interest in the subject as would lead them to make any great sacrifice, either of time or trouble, to obtain the advantages of a more extended education. Neither should it be too readily imagined, from such favorable indications as have now been noticed, that the Missionary would meet with no opposition among them. Many might, no doubt, be found prepared to receive with gladness the gospel of salvation; and many more, perhaps, to oppose

and reject it. Indifference and neglect would doubtless prove a very discouraging obstacle ; and the influence of the Hajis, as far as it goes, would most certainly be exerted in opposition. It was noticed, however, by Mr. Medhurst, as an encouraging fact, that while he had found it exceedingly difficult in the commencement of his labors at Batavia, to get any body to take a Malay tract, they were now received with readiness, by almost every one who could read, and even many of the Hajis themselves did not hesitate to take and read them. Of the general character of the Javanese as a nation, Sir Stamford Raffles speaks as follows, in an address to the Batavian Society of Arts and Sciences, in 1815 :

“ The superior and extraordinary fertility of the soil may serve to account for the extensive population of Java compared with that of other islands ; and when to the peaceable and domestic habits of an agricultural life are added, the facilities of invasion along an extended line of coast accessible in every direction, it is not surprising that she should have fallen an easy prey to the first invader. She appears to have lost by these invasions much of that martial spirit and adventurous enterprise which distinguishes the population of the other isles ; but at the same time to have retained not only the primitive simplicity of her own peculiar usages, but all the virtues and advantages of the more enlightened institutions which have been introduced at different periods from a foreign source. At all events, when we consider that her population cannot be less than *four millions*, and when we witness the character and literature of the people as it is even now exhibited, we must admit that Java has obtained a far higher degree of civilization than any other nation in the southern hemisphere.”

POPULATION.—The whole population of Java, at present, is estimated at *eight millions*, of whom rather more than half use the Javanese language. The remainder of the native population speak the Lunda and the Malay. The number of Chinese is probably not far from 100,000, of Europeans and their descendants 10 or 12,000.

Although Mr. Raffles has written a very minute account of Java, contained in two octavo volumes, and much interesting information is given in his memoir published by his widow, it is still surprising that so little should seem to be known concerning one of the most beautiful and interesting islands in the world, especially considering the length of time that it has been in subjection to a Christian power. The smallness of its size, compared with some of the islands around it, and with the immense and populous empires of the neighboring continent, make it appear to the casual observer in the other hemisphere as almost unimportant. Some of its productions, it is true, are well known to be valuable and abundant. But they are, I believe, more generally considered as coming from a country abounding in all that is malignant, venomous and destructive, than from one of the most innoxious of any tropical climates that can be found.

A petition from some of the Missionaries for permission to travel through the island only, has been for a long time under consideration, and not yet answered, though it is understood that it has been favorably regarded.

But there is ample room for Missionaries at present, to exert all their strength here and in other places, where they may be allowed to remain without exciting the fears of the government. The number of Chinese alone in Batavia is not less than 30,000, and of Malays about 150,000. At Samarang and Sarabaya, the two next most important places, the latter situated at the eastern extremity of the island, and the other about half way from this place to that, there would probably be no objections to Missionaries settling. A large proportion of the foreign vessels which come to the island, visit these places also. At Samarang there is one Missionary, Mr. Bruckner, a German, who is the only Missionary, except at Batavia, on the whole island.* There is therefore little reason at present to complain of want of opportunities to preach the gospel and engage in the instruction of the natives. When the Missionaries are prepared to act more efficiently, and to extend their operations, we may hope that those in power will be disposed to look with a more favorable eye upon their designs. At all events, we know that these things are all under the direction of an Almighty ruler, and that he is preparing the way for the advancement of his own kingdom. The means he may be pleased to make use of to accomplish his designs of mercy we know not, but that they will be accomplished we may confidently hope and believe.

CRETE.

FROM REV. J. H. HILL.

Athens, Sept. 30, 1837.

When I wrote you last we had just entered upon our summer vacation and were about to go to Crete to visit Mr. and Mrs. Benton. We sailed on 26th July, at night, and after passing a day at Hydra, where we were extremely well received by our friends, we arrived at Canée on the morning of the 28th. Miss M. and Elizabeth of Crete accompanied us.

It will not be necessary for me to repeat the causes of the delay that occurred in opening the missionary schools. By a combination of circumstances his Highness Méhémet Ali, Viceroy of Egypt, before he reached Canée, during his temporary residence at Candia, two or three days distant from the former city, received an erroneous impression as to the real objects of our missionary establishment, and pronounced an unfavorable opinion. At the same time there arrived from Constantinople at Canée

* 33 Missionaries, male and female, have landed here within the last eighteen months, viz: 24 from the United States, 9 from Germany and Holland. There are remaining here 12, all from the United States, except one.

an Armenian, high in the confidence of Méhémet Ali, and who had come expressly to meet the Pasha. With him I had become acquainted while in the Lazaretto, and through him the affairs of the school were laid before the Pasha when he arrived at Canée. Mons. N. the Armenian, took a deep interest in the cause, and before I left the island I had the pleasure of learning that Méhémet Ali had withdrawn all opposition, and I left Mr. Benton preparing to open the school. I have since received letters both from him and from Mr. Bonnal, our consul, giving a flattering account of the first beginnings of the school. A curious feature in the history of our infant mission in Crete is, that it is, I believe, the only station within the dominions of the Sultan where the influence of the Greek patriarch has not been able to put down and destroy Missionary establishments. Constantinople, Broussa, Smyrna, Scio, Cyprus, all have been visited by the powerful mandates of the Patriarch. Crete also they attempted to subjugate, for it was through the intrigues of the Greek Archbishop of Candia that Mr. Benton was arrested in his first attempt to open the schools. But the energetic measures that were adopted by our consul, the powerful aid of N——, and the universal sentiment of the foreign consuls and the people, combined to overthrow the machinations of the Archbishop; and the providential arrival of the Pasha of Egypt, who affects to be a promoter of all liberal institutions within his pashalick, gave a sort of official sanction to the undertaking. Another interesting fact in this history is, that it was deemed prudent at the outset to refuse to receive in the schools the children of the Greek Rayahs, i. e., the subjects of the Sultan; while at the same time the children of the Greeks belonging to the kingdom of Greece, (called, by way of distinction, Hellenes,) were received freely. It has produced a strong feeling of indignation on the part of the former against their Archbishop and the clergy, who, the parents say, are the authors of this state of things, as the Americans say they cannot receive *their children* into the school, not wishing to give offence to the Archbishop, and to expose the parents and children to the excommunication threatened by the Archbishop to all who send their children to the American school. They see their children deprived of benefits which they have long been sighing for, which their neighbors' children enjoy, and which even Turks and Jews avail themselves of, (for there are a few Jewish children, and some Turkish, who go to the school.) And they were, at the last accounts, about to address a petition to the Patriarch of Constantinople, through the Archbishop, begging his Holiness to remove the *ban*.

We have had the rare opportunity, of course, of seeing Méhémet Ali, probably one of the most extraordinary men of the present day, or of the present age. He made his *entrée* into Canée while we were there, and departed the same day we did, after a stay of seven days, during the whole of which period the town was illuminated every night. He came to Suda, accompanied by a

large portion of his magnificent fleet. There were in all fourteen or fifteen sail of vessels, of which four were ships of the first class. We went on board the admiral's ship, the *Mansoura*, of 110 guns, having 1270 officers and men on board, and were perfectly astonished at the order and cleanliness of every part. I had also the gratification of becoming acquainted with the celebrated surgeon *Clot*, a Frenchman, whom the Pasha has deservedly loaded with every mark of distinction and honor. Egypt is indebted to him for the celebrated hospitals and other institutions for the relief of suffering humanity in that hitherto barbarous country. His skill in operations of the most difficult and delicate character is known throughout Europe, and I was witness to his humane attentions to the most wretched beings who besieged his doors, day by day, during his short stay, to none of which he refused himself, and scarcely allowed himself one moment's repose.

AFRICA.

JOURNAL OF REV. DR. SAVAGE.

[Continued from Vol. II., p. 342.]

JOURNEY TO RABOOKAH.—April 5, 1837.—We left next morning for Rabookah, the residence of Barrak Kibby, king of the Bulyemah country. This part of our journey was performed wholly on foot, along a heavy sand beach, a distance of eight or nine miles, and under as hot an African sun as I have ever experienced. I suffered more from this walk than I did from any other part of our journey. The hand of a gracious Providence however shielded me from any permanent injury, though for hours after my arrival I apprehended serious consequences.

We were received at Rabookah with great cordiality. The king is an old man, gray with the lapse of many years, and differing greatly in character from the king of Grand Cavally. His manners are mild, and exceedingly pleasant for a heathen man. His relation to his people is more that of a father than of a king or ruler. Here our boys went through the same exercises as at Baphro's. The head men were present on this occasion, and as the audience was more numerous, so were the expressions of astonishment and approbation the louder. Here boys were pressed upon us by their parents, but we could receive only a small number, not deeming it desirable at present to increase our school beyond twenty. The king, in token of his friendship and approbation, gave us another son with one of his brothers.

PLEDGE FOR ESTABLISHMENT OF SCHOOLS.—During this visit, a copy of the deed, by which a conveyance was made of the Bulyemah country to the Maryland State Colonization Society, at the time of Dr. Hall's agency, was shown to me. One of the considerations in view of which this was done was, the *establishment of schools for the education of their children*, and this is a point to which they fondly cling, while they wonder at its non-fulfilment.

Here then is a *solemn pledge*, highly honorable in its character, and one which gives to the cause from which it originated an exalted name; while, at the same time, it refutes many a charge against colonization. This pledge, coming from the source it does, binds every philanthropist of America to its full performance. And when we consider the opening it gives,—the encouragement it throws out to Christian effort, we hesitate not to say, it binds in a solemn manner every member of the Church of Christ to its redemption.

DESIRE OF THE NATIVES.—To test the sincerity of their desire for schools, I put a number of interrogations to their king and head men, somewhat as follows: “Why do you desire schools for your children?” “That they may sabby (or know) book,” was the reply. “And what do you mean by sabbying book—what book?” “God’s book,” was promptly answered. But, as I have before remarked, they have not a very definite idea of their wants in this respect. This desire does not arise from a sense of sin. The necessity of pardon, and a mediation or atonement, enters not into their religious rites nor conceptions. The system of sacrifices, as found among almost all their known heathen nations, is absent. Occasionally something is found among some tribes approaching to it in shade only, but no real identity can be made out. Their whole aim seems to be to keep off, or to conciliate the *devil*. The religion of Africa, along its western coasts, has no reference whatever to an *offended God*. A supreme being, other than an evil one, does not fall within their recognition, except so far as they have been taught in their intercourse with Christianized people, and alas! all that many of them know of God, is to take his name in vain, and in the profanest manner, which too they have learned from the same source. Their desire for schools, therefore, cannot arise from a *hungering* and *thirsting* after righteousness, or a longing for the truth as it is revealed in the Gospel, upon which Christ has pronounced a blessing. But, as I have also before remarked, from a wish to be like the Americans,—and to be like the Americans is they know not what; all they know about it is, (in their own vague dialect,) to be “*fine*”—“*fine*.” “White man pass black man is the universal confession of the African negroes, and for one black man to be in some degree like him, is to pass, (or surpass,) another. To reduce this desire to a healthful, practical influence, and to convert it into an *open* door for the entrance of light and true religion, remains within the power of the patient, judicious, and devoted Missionary. And it seems to me, that the present moment is one of the highest importance in regard to the speedy success of the religious teacher. The waves of commerce from other nations are rapidly rolling in upon this vast continent. The eye of cupidity is opening upon it. It is beginning to enlarge too, beneath the vision of natural science. Curiosity and speculation are awake to its mighty, though unknown resources, of geographical knowledge and wealth. Its inhabitants too begin

to feel that they also, with other nations, form a part of this lower world. They see that, on the one hand, their country, so long neglected, possesses attractions in the eyes of the commercial world, and that they themselves are becoming objects of interest to the benevolent and the Christian. They feel that a change of the same kind awaits them, and their minds are open to that kind of influence to which they may be first subjected. Any one, who has made the African character his study, must know how easily can be engrafted upon it the vices and degrading habits of that class of civilized society, who visit them from any other than from motives of Christian benevolence. It is all important, therefore, that upon the same stream that bears onward the slaver, the merchant and the man of science and research, should likewise carry forward the messenger of grace—the Missionary of the Cross. It is only by the self-denying efforts of the latter that they are convinced that the object of the white man is to do them good. But why wait for the tide in the affairs of commerce and of scientific exploration? Why should not the Christian teacher, if his object be holy—if the Africans be indeed so ignorant, so degraded, so lost to virtue;—why should not *he*, professing to love his neighbor as himself, precede all others in the great work to be done among this people? He should be first to find out their moral condition, and to make known their moral wants. But where is he? His footsteps mark only the whitened *beach*, and there they are but “few and far between.” The burning deserts—the gloomy and almost impenetrable forests, the lakes and the rivers of the interior, have all been visited and revisited by the white man—the profanely curious. But where is the Christian, the man of God, who, before them, should have planted *his* feet, shod with the preparation of peace. The desert and the forest—the mysterious waters—the sunken native of the interior, still, and alas! will long send back the echo, *where is he?* How long, oh Lord! how long?

Another question put to the king of Rabookah was, “What will you do to aid us in opening a school among your people?” His reply was, “I will furnish all the timber, my people shall do all the labor, if you will find the nails for a house, and I will furnish food, all the same as my people eat, for the teacher.” I was urged to make a solemn promise that I would open a school at once. They literally pleaded with outstretched arms for this privilege so easily granted by the people of America!

These facts speak for themselves. I leave them with the Committee. I leave them with the Church; and imploringly ask, “Will you not send us more helpers—more teachers? Shall these poor starving people plead in vain? Shall they be turned off by the Church of Christ to grope their way down to endless despair?”

Shall *we*, whose souls are lighted
With wisdom from on high?
Shall *we*, to men benighted,
The lamp of life deny?”

The following day we returned to Mount Vaughan with renewed strength, and hearts filled with gratitude to God for his numberless and undeserved mercies, and for the many circumstances of encouragement developed by our journey, all swelling the rapidly accumulating evidence, that "*the set time is come to favor*" *Africa*.

MISCELLANEOUS.

JEW'S SOCIETY, (ENGLAND.)—The twenty-ninth Report shows that the issues of this Society amounted for the year to 5208 copies or portions of the scriptures, nearly all in Hebrew, or Polish Hebrew. 7750 tracts and 291 copies or portions of the liturgy, in Hebrew. A revision of the Hebrew New Testament had proceeded nearly to the end of St. Luke, in preparation for a stereotyped edition. A regular Hebrew service had been commenced in February last, in London, under an Episcopal clergyman, the Rev. Mr. Croal; the children in the schools were regularly instructed in the liturgy, and many were able to respond. A Hebrew service was also established in Liverpool, under the ministry of the Rev. Mr. Joseph, a converted Israelite, ordained by the Bishop of Chester.

The total number of Missionaries is 42, of whom 16 are converts from Judaism. On the continent, an increasing desire appears for the christian scriptures and fresh openings for intercourse with the Jews. At Königsberg £115 had been received in payment for the Hebrew scriptures. At Berlin, 33 Jews had been baptized in two years and four months, and instruction given regularly to 100, and occasionally to as many more. In the course of the labors of the Missionaries in Poland, 109 Jews had been baptized.

ORDINATION OF A BRAHMIN.—The Bishop of Calcutta, in writing to the Church Missionary Society, states "Here (at Kurnaul, in North India) I had the singular pleasure of admitting to the holy order of deacons your celebrated catechist Anund Messeeh; the first ordination which has taken place in the upper provinces of India, in any of our Protestant Societies, and the first instance of a Brahmin ordained to the ministry of the Church, as Abdool Messeeh was the first of a Musselman. The following striking passage is also given in the Annual Report of the Society, from the pen of Bishop Wilson. "All is pregnant with hope. If we once get the machinery to work without material obstructions, nothing can surpass the promise which smiles around us in our Missionary fields. They are white to the harvest. But God will be honored. Christ must be glorified. The Holy Ghost must be seen and felt, and acknowledged to be the author of grace. Perhaps things are kept back in their present merely preparatory state, in order to humble man and ministers, and missionaries and bishops, and societies. And when the hearts of all are duly melted down into contrition and love, the grace so long waited for may be vouchsafed in inconceivable abundance."

A SUCCESSFUL MISSIONARY.—The Rev. Mr. Wolffe stated at a public lecture in this city, that he had visited in India the scene of the labors of the Rev. Mr. Rhenius,* for many years a Missionary of the Church Missionary Society. He had under his charge in the villages around, 12,000 souls, who had renounced Hindooism, and embraced Christianity. One hundred and twenty schools were in successful operation under his care, in which were employed 150 catechists. Archdeacon Robinson thus speaks of Mr. Rhenius. "I have had an opportunity of witnessing Mr. R.'s method of addressing the heathen. His lively and perfectly native mode of address attracts them wonderfully. The Brahmins crowd around him eagerly. He is vivid, bold, impressive, cheerful in his whole appearance, happy in his illustrations, and a master not only of the language, but of their feelings and views."

CHRISTIANITY THE MEANS OF CIVILIZATION.—In the Christian Observer for November, are copious extracts from a Report of a Select Committee of the British House of Commons, (appointed in 1813, and renewed in 1835,) to consider what measures ought to be adopted "to promote the spread of civilization" among the aborigines of the British Settlements, &c., "and to lead them to the peaceful and voluntary reception of the Christian religion."

This valuable parliamentary paper contains much important and authentic evidence. We give some extracts bearing on the interesting question of civilization as attempted with or without Christianity.

1. From the evidence of D. Coates, Esq., one of the Secretaries of the Church Missionary Society.

"I find the preceptive part of Christianity tends to make men peaceable, honest, sober, industrious, and orderly. These, in my opinion, are the very elements of civilization in the moral sense of it.

"I find in the christian scheme, the doctrines of man's fallen state through sin—redemption by Christ—renovation by the power of the Holy Ghost, and the great and awful sanction of an eternal judgment. Now it is clear to my mind, that the impression of these great principles on the heart of man, tends directly to make him humble, self denying, philanthropic, beneficent, apart from the consideration of those effects of the doctrines, which may be considered more strictly of a religious or theological kind. These principles, I apprehend, cannot exist in force in any community, without the moral and social well being of that community being greatly promoted.

* Mr. R. was connected with the Church Missionary Society from his going to India, in 1814, until 1835. That connection being then dissolved, he has since been supported by the natives. His Mission is at Palamcottah, about 400 miles south-west of Madras, and not far from Tinnevely, and the abundant success of Mr. R. and his associate, Rev. Mr. Schmid, may be found detailed in the Missionary Register. In 1834, there were reported 10,694 natives in 238 villages, under instruction, and having renounced idolatry.

“I look again at the christian scheme, and observe the very emphatic description of the gospel; it is declared to be ‘the power of God.’ I think that the phrase must be understood to imply in any reasonable interpretation of the words, a divine influence accompanying the preaching of the gospel. I see therefore in that, an arrangement and process by which the human mind is to be operated upon in a more powerful manner than any other agency that can be imagined.

“I look farther into the christian scheme, and find it to be a revelation from God. Now if God be, as the Bible teaches us that he is, supreme in benevolence and beneficence, as well as in power, wisdom and knowledge, then I think the inference is most clear and irrefragable, that to bring that revelation to bear upon mankind, is to promote their temporal, as well as to provide for their eternal salvation.”

Mr. Coates then draws his proofs from the history of Christianity—such defects as prevailed in the most civilized period of Roman history, remedied where the gospel operates—the comparison of European nations with the most civilized of Asia—the present reforming power of the gospel in British India. He then gives the results of the labors of the Church Missionary Society, especially in New Zealand.

From the Evidence of Rev. John Beecham, Secretary of the Wesleyan Missionary Society.—“I am not aware that our Society has ever engaged in more than one attempt to civilize the heathen, in order to prepare them for the reception of the gospel. About forty years since an attempt of that kind was made by Dr. Coke, the founder of our Missions. He was induced to form a plan for the purpose of introducing civilization among the Foulahs of Western Africa. A number of well disposed artizans, of various descriptions, was engaged to go among the Foulahs. It was patronized by Mr. Wilberforce, and other leading men of the day, and great expectations were excited respecting its success. However, it failed entirely, and it failed for this very reason, that the agents who were engaged to carry the scheme into execution did not find sufficient motives to induce them to persevere. Although Dr. Coke was not able to find men willing to give up the comforts of civilized life in order to teach them civilization, we easily found men who would leave their native country, and go into the interior of Africa, and settle among them for the purpose of teaching them the gospel. We commenced a mission among this people about two or three years since. I am happy to say, that the mission is of the most hopeful character. The Foulahs listen to the gospel, and several of them have already given proof of a change in their tempers and their lives, that they have experienced its saving efficacy.

The circumstance of our always finding civilization following in the train of the gospel, is of itself a presumption that Christianity has something to do with originating it; but I think, on examining the subject, I can perceive something between the two,

like cause and effect. No sooner does the gospel begin to operate upon the mind of the heathen, than it leads to the first step in civilization. It is shortly seen to be indecorous and improper for persons to meet together in a state of filthiness and comparative nudity in the public worship of Almighty God. The people themselves are soon made to feel, under the teaching of the Missionaries, that a more decent exterior is necessary, and thus the first step is taken in civilization, and clothing is introduced. As the next step, the gospel induces a settled course of life, and tends to promote industry. The people having become desirous to hear the gospel preached, find it necessary to renounce their wandering life, and to have a settled abode, in order that they may enjoy the regular ordinances of religion. That follows as a kind of necessary consequence. They cannot attend the ministry of the gospel, the influence of which they are beginning to feel, and the ministry of which they are desirous to enjoy, without changing their mode of life. Having changed their mode of life, so far as to take up a settled abode, industry becomes necessary for them to maintain themselves; they are no longer dependent upon the chase, and industrious habits are consequently formed. Education, which is another step in the process of civilization, seems naturally to follow. The Missionary, in preaching to the heathen, does not deliver his own opinions; he does not speak on his own independent authority; but he tells the people whom he addresses, that the doctrines he delivers are all found in a book which he holds in his hand, and which he calls the word of God, and which he tells them it is important that they should be able to consult. This creates in their minds a desire for school instruction, and many are found in the character of pupils, anxiously endeavoring to learn to read the word of that God who has been so lately made known to them. Then follows another stage of the civilizing process; the gospel originates the moral virtues, truth, honesty, fidelity, chastity; and denouncing polygamy, a fruitful source of evil among savage people, it maintains the sanctity of the marriage vow; and thus does it produce, as its direct and proper effect, the virtues which constitute to so great an extent the bond of civilized life. In intimate connection with the moral virtues, the gospel brings in the humanities of life. While it enforces that the husband be faithful to his one wife, it enjoins also that he shall love her as his "own flesh," and thus it raises women from that state to which heathenism invariably depresses her. The gospel teaches parents to love their offspring, and to regard them as immortal spirits confided to their care, and which they are under obligation to train for eternity; and the mind of the heathen being brought under the influence of this teaching, at once infanticide is abolished. The gospel imposes on children a corresponding obligation to love and reverence their parents, and no sooner is this obligation felt by the heathen than they are seen comforting and supporting their aged parents, instead of leaving them to perish in the jungle, or be de-

voured by wild beasts. Then again the gospel enjoins on all to be merciful and forgiving one to another, as they hope to be forgiven of God, and this is no sooner admitted than an end is put to violence and deeds of blood. It is in this way I see the connection between Christianity and civilization, and perceive how the former originates the latter.

From the Evidence of Elisha Bates, a member of the Society of Friends.—The Society of Friends have been engaged for many years past in efforts for the civilization and improvement of several tribes of Indians in the United States. The yearly meeting of Ohio, to which I belong, has had, for a number of years, perhaps thirty or forty, the remnant of the Shawnee tribe under their care. I am myself a member of the Committee that has had charge of that concern, and have been since the year 1817.

I think that the Society of Friends, and the Indians of different tribes in the United States, have been in some sort of connection since the year 1681. The plan which the Society of Friends adopted, in their early intercourse with the Indians, was to attempt civilization *first*. Within the last few years we have had occasion to review the whole course of proceedings, and we have come to the conclusion, from a deliberate view of the past, that we erred, sorrowfully erred, in the plan which was originally adopted, in making civilization the first object; for we cannot count on a single individual, that we have brought to the full adoption of Christianity.

The Rev. Mr. Williams says: “I think the South Sea Islands are assuming a very great importance in connection with our nation generally. A few years ago they knew nothing of European manufactures, and now there are hundreds and thousands of them wearing European clothing, and using European articles, such as tools, &c. Wherever Christianity is introduced, of course European clothing and habits are introduced. There is not a single person, in any of our congregations, but is dressed very respectably. I suppose there were 100 tons of sugar made in the Island of Tahiti last year; we have taught them that art. I have not sent out a single native Missionary from my station, that I had not taught myself the art of turning, rope-making, soap-boiling, salt-making, sugar-making, carpentering, &c. We put them under a course of instruction in the useful arts before we send them away. Instead of their contemptible huts along the sea beach, there will be a neat settlement, with a large chapel in the centre, capable of containing 1,000 or 2,000 people. A school-house on one side, and the chief’s or the Missionaries’ house on the other, and a range of white cottages a mile or two miles long, peeping at you, as it were, under the splendid banana trees or bread-fruit groves, so that their comfort, as well as their happiness is increased, and altogether the character is elevated.”

FROM A SPEECH OF THE BISHOP OF WINCHESTER, AT THE ANNUAL MEETING OF THE CHURCH MISSIONARY SOCIETY.—THE TRUE MISSIONARY SPIRIT.—“I cannot but remind you that, to

the blessing of God in answer to the prayers of Christians, the success of our Missions is owing; and if we look for more converts from among the millions yet unconverted, it must be by the outpouring of prayer by us at home. It is thus we shall be daily with our Missionaries in the spirit, and thus shall we be enabled to dwell in closer union with the Head. That is the secret of success—union with Christ.

One of our Missionaries speaks of “preaching straight-forward” the gospel of Christ. That must be the spirit of their teaching. That is the means of cementing their union in Christ; and thus we must build up all our Missions; all—all—all in Christ! We must preach the gospel straight-forward—first to our own hearts, and then to the people.”

Extract from a letter, addressed to the Treasurer of the Foreign Committee, dated F—Landing, January 15, 1838.

“The appeal of the Foreign Committee, which appeared in the Churchman, of the 30th ult., reached us on the 2d of the present month. On the following Sunday morning, I gave notice of a collection, by way of reply. It was made yesterday morning, and the result you have above \$26. A gold ring was found in the plate, valued at three dollars. In the present situation of our financial affairs, I have great reason to be satisfied with the amount of the contribution.”

A. T. B.

EDITORIAL DEPARTMENT.

NOTICES.

CHINA.—At the last meeting of the Foreign Committee, on the 16th, a resolution was passed, permitting the Rev. Mr. Hanson, now at Batavia, to return from his Mission in consequence of continued ill health. It is possible that Mr. H. may have left Batavia before this on his return.

GREECE.—The Rev. Dr. Robertson, on the 7th November, was about to leave his station for a few weeks to visit Constantinople. The School at Crete opened on the 11th of September.

WESTERN AFRICA.—We are still without dates from this Mission later than 10th July.

SPIRIT OF MISSIONS.—The circulation of this paper is again commended to the Church. Much pains has been taken to insure its punctual appearance several days earlier than heretofore, and more of miscellaneous matter relating to the interests of both departments, and to the subject of Missions, will be found under the title of “Miscellaneous.” The facility with which a number

of copies may now be secured for any parish, with a liberal discount, is commended to the early notice of Rectors. It is not without the hope that this year shall close upon a far more extensive circulation of the Missionary periodical of our Church, that we have entered upon the THIRD volume, and design to give much attention to its matter.

VIEW OF DOMESTIC MISSIONS.

INDIAN MISSIONS. *Green Bay School.*—The superintendent writes, that the services at the Mission Chapel, are maintained with considerable interest. Two of the Indian girls, Louisa Powel and Mary Fletcher, were confirmed by Bishop M'Coskry, last August. Their upright example has been of great importance to the cause of Christ among their people. *Duck Creek.*—The Missionary, with a delegation of the Oneidas, is absent from his station, attending to the interests of the tribe, at Washington City. In 1822, the Six Nations, by permission of the President, purchased three millions of acres of land of other Indian tribes, near Green Bay, with the assurance that this, whenever they should remove to it, should be their permanent home. The Oneidas, (who are a part of the Six Nations,) began to remove to it in 1830, and the greater part of them have now emigrated thither. In 1833, another treaty was made by government, securing to the Six Nations five hundred thousand acres of their original purchase. Again, in 1836, a treaty was made, assigning to the Oneidas their portion of the land, including their settlement at Duck Creek. It is to secure the ratification of this treaty that the delegation is now in Washington. Whether they will be permitted to remain in their present abode, where they have, by the cultivation of the soil and the erection of dwellings, acquired the comforts and blessings of "home;" or must be driven again to the forest, remains to be seen.

MAINE. *Bangor.*—The Missionary has entered upon his duties at this station. There are twenty-five communicants, and about fifty Sunday scholars. Nothing has yet been done towards relieving the Church from its pecuniary embarrassments.

NEW-HAMPSHIRE. *Concord.*—This station continues to prosper. About fifty dollars have been contributed at the monthly Missionary meetings during the year. One has been added to the number of communicants. *Drewsville.*—The plan of weekly offerings has been adopted at this station. A Bible class and

Sunday school are taught : there appears to have been no change in the condition of the parish.

MASSACHUSETTS. *Cambridge*.—About thirty of the students of the university are regular attendants on public worship : the monthly Missionary meeting is held : the number of communicants in the parish is forty.

WISCONSIN. *Navarino*.—At this vacant station, service has been performed a part of the time by the Rev. Mr. Brown. Seven persons were confirmed by Bishop M'Coskry, in August last. A new impulse appears to have been given to the interests of religion by this first visit of a Bishop to that part of the country. A Missionary is much needed at this place. *Prairie du Chien*.—The Rev. Mr. Cadle has visited this place, and organized a parish under favorable circumstances. *Cassville*.—Here also a parish has been organized by Mr. Cadle, and measures are to be taken for the erection of a church. Interesting letters relating to these towns will be found in the correspondence.

This Territory has strong claims upon the Church for aid. It is rapidly increasing in population, and calls for Missionaries are numerous. On its eastern border are Navarino, Manatoowoc, Sheboyagan, Milwaukee, Racine and Pike ; near the Mississippi are Burlington, Dubuque, Cassville, Prairie du Chien and Mineral Point ; between the river and Lake Michigan are Madison City, Fort Winnebago and Fond du Lac, to all of which Missionaries ought to be sent during the present year. Where are the men to plant the Church in this wide district of country ?

MICHIGAN. *Troy and Pontiac*.—At the first of these places there are twenty-four communicants : one added. The congregation increases. The Missionary is much encouraged by the state of things at Pontiac. He has no doubt of gathering a respectable congregation, and building a good church, in a year or two. *Ann Arbor*.—The church at this station is not yet completed, as we stated in a former number. The congregation increases in numbers ; but the Missionary laments that there are so few evidences of growth in grace. We trust his faithful labors will be rewarded with a rich harvest. *Dexter*.—The Missionary at this station has extended his labors to an English settlement in the vicinity, and is preparing the way for another workman. The Church in the sphere of his mission is gaining on the affections of the people. *Niles*.—We believe the parish here is in a flourishing condition. The expenses of building the church have been nearly all met, and additions are making to the congrega-

tion. No communicants have been added during the quarter. *Edwardsburgh and Cassopolis*.—At these places the Rev. Mr. Stout officiates. A parish was organized at Edwardsburgh, in October, which at present contains nine communicants. A church is to be begun in the spring. The Missionary appears to be doing much good at these places. The Church, he says, is much indebted to the Rt. Rev. Bishop Chase, who, during his residence at Gilead, occasionally visited that part of the country, preaching whenever an opportunity offered. *Tecumseh and Clinton*.—The report of the Rev. Mr. Cole, at the time this article goes to press, (Jan. 16,) has not reached us. The growth of the Church in this state is, by God's blessing, rapid.

A year and a half has elapsed since the consecration of its bishop. It contained then four officiating clergymen. The present number is fifteen, and others are about to remove thither. It is probable that from ten to twenty more could be judiciously located, and as many parishes founded, the present year.

OHIO.—*East Liverpool and Little Beaver*.—Twenty-five have been added to the communion during the past year. A church is partly finished, and is used for divine service. *Springfield and Yellow Springs*.—Confirmation has been administered at Springfield recently for the first time. There were three candidates. A Sunday school is established: efforts are to be made to begin the erection of a church soon. At *Yellow Springs* a church will be begun in the spring, where the prospects of doing good is greater than at Urbana, heretofore a part of this station. *Boston*.—The state of society is reported to be greatly improved at this station. The Church is indeed still feeble, and may be slow in its progress; but under the pious labors of its Missionary good will yet be done. *Maumee*.—The labors of the Missionary are withdrawn from Perrysburg and confined to *Maumee* and *Miami*. A chapel has been built in one of these places, and one will be erected in the other next season. They are near each other, and are expected soon to be able to sustain the ministrations of the Church without missionary aid.

INDIANA. *New-Albany*.—With the close of a year's labor the Missionary finds much to encourage him. The need of a church is greatly felt, and renewed efforts will be made to proceed in the erection of one the next season. No baptisms, or additions to the communion the last quarter. *Madison*.—The congregation has rapidly increased of late, and now embraces from forty to

fifty families, more or less interested in the Church. Eleven have been added to the number of communicants, which is at present twenty-two. A small Sunday school and Bible class are taught. The plan of weekly offerings has been introduced, from which more than \$50 will probably be realized the present year. Failing in a negotiation for a house erected by another denomination, the parish will, it is hoped, be able to erect a suitable church the present year. Ground has been given, and something subscribed for this purpose, and the avails of a Ladies' Fair (about \$600) have also been applied to this object. *Evansville.*—The congregation continues to increase, and is gaining warm and devoted friends. *Crawfordsville.*—The church, though unfinished, will shortly be used as the place of worship. The congregation gradually increases; two have been added to the communion. A few miles in the country a parish has been organized, and a small church is erecting. Something will be done in aid of Missions at Crawfordsville. *Indianapolis.*—The Missionary is greatly encouraged, by the indications of the divine blessing which he sees. A beautiful church is contracted to be finished next season. The congregation now numbers about thirty families; six have been baptized, and two added to the communion. *Richmond.*—The Missionary has been afflicted with sickness, from which he is recovering. Three have been baptized, and four added to the communion. A Sunday school is taught.

The Rev. D. V. M. Johnson has been recently appointed a Missionary, and will probably be assigned by Bishop Kemper to Michigan city. There are now eight clergymen in this state, where at the time of the last General Convention, there was but one; and yet, as many more as are now in this field ought to enter it in the spring.

ILLINOIS. *Alton.*—The Missionary here has continued to suffer from the sickness of the summer, though he has been able to officiate most of the time. The local excitement which has prevailed in that town has engrossed the feelings of the people, and unfitted them to attend to any thing else. The building of the church, which had been suspended, will, it is expected, be resumed in the spring. *Quincy.*—The Rev. Mr. Sellwood has been assigned to this station, and is much encouraged by the prospect before him. Ground has been procured, and a cheap church is erecting, or now completed. This parish was organized by Bishop Chase last spring, and have been waiting anxiously the

arrival of a clergyman. The reports of the Missionaries at Galena and Collinsville have not reached us.

There are several vacant stations in this diocese, and many more places not yet made stations, all needing the services of the Missionary. From its position and local advantages and the enterprise of its inhabitants, there can be no doubt that it is destined to be, in a few years, a large and powerful state. Now is emphatically the time to plant the Church; and what is lost in one year by delay, it may take ten to recover. How much would be saved to the Church, how great would be the moral power and influence exerted, if ten Missionaries of deep piety and lively faith, and of talents fitted for this peculiar service, could at once enter that state, unfurl the banner of the cross, and join themselves to their brethren who have gone before.

No reports having been yet (Jan. 16.) received from Missouri, and so few from the Southern States, we limit our view for the present to only a portion of the field occupied by the Domestic Committee.

BISHOP DOANE'S CIRCULAR.

WE have been highly gratified to observe, that the Rt. Rev. Dr. Doane, of New-Jersey, has issued a circular to the clergy of his diocese, reminding them of the duties recognised by the last General Convention, and calling upon them, as the Missionary agents for Jesus' sake, to aid, each in his sphere, the general Missions of the Church. The reasonable, direct and specific course recommended by the Bishop has, we doubt not, been followed through the diocese, and will exhibit beneficial results. But it is this carrying out of the principle declared by the Church which especially gratifies us. The pastor is a missionary agent because he is a pastor. Is not then the Bishop in his diocese the chief agent? And may not both clergy and people be expected to look to him for advice, and direction, and counsel, in what so directly concerns their duty as members of the Church of Christ?

PAROCHIAL EFFORTS.

Under this head we inserted in the last number, a plan adopted by two of the rectors in one of our large cities, and accompanied it with some remarks of our own. We sincerely hope that the opinion we expressed, and which has called forth the subjoined communication from these rectors, may not, in the practical work-

ing of the plan, be found correct. That opinion related not to the general excellence of the plan, but to a feature in its details.

For the Spirit of Missions.

MESSES EDITORS,

The following remark, made by the editors of the Spirit of Missions, in commenting on the plan of parochial efforts, adopted by the Rectors of two churches in one of our large cities, is, we think, calculated to leave an erroneous impression on the minds of your readers. On page 26 you say, "we only remark that the missionary operations of the Church, Diocesan, Domestic, and Foreign, seem not, in our opinion, to be rendered sufficiently prominent among the Church objects."

This would seem to imply an objection to the plan if the fact be so. But how is the fact? Please to observe, then,

1. That Missions are named *first* on the list of church objects.
2. That the *best period* of the year for making collections is allotted to them.
3. That nothing in the plan hinders but that the collection for Missions may be as large as all the other collections put together. As being a favorite object in the Church, it is likely to predominate over all others. The plan does not prevent, but rather favors this result.
4. That in fact about *one-third* of the whole amount raised by this plan during the year, in the church where it has been tried, was contributed for *Missions*.

We should not ask for an insertion of this communication in your paper, did we not fear that your remark, coming as it does "ex cathedra," might, very contrary we are sure to your intentions, convey an intimation that Missions were not sufficiently prominent in the esteem of the Rectors alluded to, or that it might deter some clergymen, on account of this supposed defect in the plan, from adopting a system, which, in our city congregations, we feel persuaded, would secure to church objects a richer and steadier stream of contribution, with less annoyance to the people, less discomfort to the pastor, less trouble to secretaries, and on sounder principles, than any hitherto suggested to the Church at large.

D. and D.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th December, 1837, to 15th January, 1838.

NEW-HAMPSHIRE.

Donation from the Rev. P. S. Ten Broeck, Missionary at Concord,	50 00	
By the hands of the Rev. P. S. Ten Broeck, through Hamilton Fish, Esq., contributions, at several times during the past year, by St. Paul's Church, Concord,	48 62—	98 62

MASSACHUSETTS.

Offerings from St. James' Church, Greenfield, by the hands of the rector, the Rev. Titus Strong,	20 00	
By the hands of F. H. Stimpson, Esq., Receiving Agent in Boston, received from the Rev. N. T. Bent, monthly offering of St. Andrew's Church, Hanover,	20 00	
By the same hands, from a lady of the same church,	5 00	
By the same hands, from the Missionary and Parochial Association of Grace Church, Boston, per B. Howard, Esq. Treasurer,	100 00	
By the same hands, from Trinity Church, Boston, per G. M. Dexter, Esq., Treasurer,	150 00	
By the same hands, received from sundry persons of Christ Church, Andover,	22 25	
By the same, collection in St. Paul's Church, Newburyport,	30 00	
By the same, monthly offerings of St. Peter's Church, Salem,	75 00	
By the same, collection in St. Paul's Church, Boston, as part payment of the rector's pledge of \$500, for the current year, per Harvey Codman, Esq., for Missions in the diocese of Kentucky,	217 05—	639 30

RHODE ISLAND.

By the hands of the Rev. Dr. Crocker, rector of St. John's Church, Providence, (of which sum 68 37 were collected during the visit of Mr. Carder, Nov. 12, 1837),	108 37
By the hands of Gideon Gurnett, Esq., from the Sunday School of Grace Church, Providence,	3 56
From the Missionary Association of the same church, by the same hands,	44 69
Contribution from H. P. Baldwin, Esq., of Woonsocket, by Swords, Stanford, & Co.,	5 00— 161 62

VERMONT.

In a blank envelope, post-marked Burlington, Dec. 24,	5 00
From the Rev. John A. Hicks, rector of Trinity Church, Rutland, a Christmas offering of that church,	10 00— 15 00

CONNECTICUT.

"Offerings of the Church," from St. John's Church, Bridgeport, by the hands of Charles Foote, Esq.,	24 25
By the hands of the Rev. Joseph H. Nichols, part of a Collection in Christ Church, Greenwich, on Christmas Eve, for Missions in Wisconsin Territory,	6 12— 30 37

NEW-YORK.

Redemption of pledges made in St. Stephen's Church, New-York, Nov. 19th,	23 12
A Christmas offering, from Mr. William Osborn, printer of the "Spirit of Missions,"	5 00
Weekly offerings by * * *	1 00
From Sarah B. Demoche, of New-York, half yearly payment,	1 50
From Margaret F. Demoche, of do. half yearly payment,	75
By the hands of Stephen Warren, George B. Warren, and Jacob Bishops, Executors of the estate of Phebe Warren, of Troy, deceased, for the promotion of Domestic Missions in the Protestant Episcopal Church,	200 00
From J. F. Sheafe, Esq., by the hands of Swords, Stanford, & Co.,	50 00
From a lady in Hector, by the hands of the Rev. Dr. Anthon,	3 00
From the children of the Sunday School of St. George's Church, Flushing, by the hands of the rector, the Rev. F. D. Goodwin, for the Green Bay Mission,	6 00
By the hands of the Rev. Wm. McCarmichael, rector of St. George's Church, Hempstead, Long Island, collected in that Church, in October last,	50 77
From the Rev. James D. Carder, Secretary and General Agent,	50 00
From the Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee,	50 00
Part of a collection in Christ Church, New-York, 31st December, 1837,	31 23
From the Rev. Isaac Pardee, rector of Christ Church, Hudson, one half of a collection in that church on Christmas day,	15 00
Collection in St. Thomas' Church, New-York, on Sunday, 7th January, 1838, (in cash 361 38, and in pledges, to be collected, 52 50),	361 38
By the hands of the Rev. Dr. Whitehouse, rector of St. Luke's Church, Rochester, being part of the annual contribution from that church,	100 00
By the hands of the Rev. G. Winslow, offerings of a lady of St. Paul's Church, Tompkinsville,	3 62
By the hands of the Rev. J. W. Brown, from a lady,	1 00— 953 37

NEW-JERSEY.

By the hands of the Rev. James Chapman, rector, collection in St. Peter's Church, Perth Amboy, on Thanksgiving day, November 30th, 1837,	3 00
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from the Female Sunday School, of St. Andrew's Church, Mount Holly, being their second payment towards educating the girl at the Green Bay Mission school, named <i>Elizabeth Kempton</i> , per Miss Catherine Clark, Directress,	30 33— 33 33

PENNSYLVANIA.

By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from "Philadelphia County,"	15 00
By the same hands, from contents of a Missionary box kept by a family belonging to St. John's Church, Muncey, for the year, 1837, per Wm. Stavely,	10 00
By the same hands, collection in St. James' Church, Perkio-men, for Bishop Kemper's Mission; per Rev. Mr. Reynolds,	8 31
By the same hands, collection at monthly Missionary lecture at St. Paul's Church, Philadelphia, for general purposes of the Board of Missions, per Rev. Mr. May,	27 00
By the same hands, annual subscription of Mr. Benj. Parke, of Harrisburg, \$3; and of Mrs. Elizabeth Parke, of the same place, \$2; both for 1837, and for the general purposes of the Board of Missions,	5 00— 65 31

MARYLAND.

By the hands of the Rev. Edward C. M'Guire, monthly offerings of Christ Church, Georgetown, D. C., per Rev. Philip Slaughter,	20 00
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, from a "friend to Missions," Fredericton, being two-thirds of the amount collected in the Family Missionary box in 1837,	33 33
By the same hands, from Thomas J. H. Eccleston, of Dorchester county, for the general purposes of the Board of Missions, per Rev. Mr. Higbee,	10 00— 63 33

VIRGINIA.

By the hands of Wm. H. Hubbard, Esq., Receiving Agent in Richmond, from the Rev. R. K. Mead, through George M. Carrington, Esq., being weekly offerings of the Episcopal congregation in Charlottesville, for June, July, August, September and October,	50 00
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, from the Rev. M. Stringfellow, of Millwood, collection in the Church for the general purposes of the Board of Missions,	11 00
By the same hands, from George H. Barwell, Esq., for the same purposes,	50 00— 111 00

SOUTH-CAROLINA.

By the hands of Alexander Robertson, Esq., Receiving Agent in Charleston, from an unknown person,	50
By the same hands, from monthly Missionary Lecture for July and August, per Rev. Paul Trapier, rector of St. Stephen's Chapel, Charleston,	51 47
By the same hands, from the Rev. Thomas C. Dupont, rector of the Church of the Holy Trinity, Grahamville,	16 13
By the same hands, from the Treasurer of St. Michael's Church Missionary Associations, Charleston, on account of Church offerings and annual subscriptions of members,	59 76
By the same hands, from the Rev. Stephen Elliott, sen., from Prince William Parish, from Mrs. Myers, \$100, her annual donation; and from Church offerings, \$86 37, in all	186 37
By the same hands, from the Treasurer of St. Michael's Missionary Church Association, on account of Church offerings for September,	30 00
By the same hands, from Church offerings of St. Stephen's Chapel, for September,	18 00
By the same hands, from Miss Mary D. Bacot, Treasurer of the Missionary Association of St. Philip's Church, for the quarter ending 30th September,	5 00
By the same hands, from the Rev. Joseph R. Walker, rector of St. Helena Church, Beaufort, for the South-west,	150 00
By the same hands, from the Rev. Peter J. Shand, rector of Trinity Church, Columbia, from offerings of the church, for quarter ending 1st October, 1837,	63 00

By the same hands, from the Rev. Stephen Elliott, sen., rector of Prince William Parish, being his annual subscription toward the support of a Missionary in the South-western States,	250 00
By the same hands, from the Rev. F. Delavaux, from St. Bartholomew's, \$12; for the valley of Mississippi, 1 75,	13 75
By the same hands, from the Treasurer of St. Michael's Missionary Association, on account of church offerings—a donation from the Social Reading and Working Society of St. Michael's Church, and arrears of members of St. Michael's Missionary Association,	84 15
By the same hands, from the Rev. C. Hanckel, church offerings of St. Paul's Church, Radcliffeborough, for the year ending November 2, 1837,	49 00
By the same hands, from the Rev. Dr. Gadsden, from St. Philip's Church offerings,	70 00
By the same hands, from Mrs. Clarkson and Mrs. Wilson, each \$25, to be applied as the Committee may deem best,	50 00
By the same hands, from the Working Society of St. Paul's Church, Radcliffeborough,	2 50
By the same hands, from an unknown person,	10 00
By the same hands, from the Rev. Mr. Thomas, offerings of St. John's, Berkley,	13 00
By the same hands, a donation from the Rev. Mr. Thomas,	10 00—1132 63
GEORGIA.	
By the hands of Wm. P. Hunter, Esq., Receiving Agent in Savannah, amount of weekly offerings, and monthly meeting collections in Christ Church, Savannah, from 17th July, 1837, to 4th January, 1838, received from the Rev. Edward Neufville,	62 50— 62 50
OHIO.	
By the hands of the Rev. Mr. T. C. Wing, Receiving Agent in Gambier, received from St. Luke's, Granville, weekly offerings for September, October, and November,	8 00
By the same hands, received from the Female Missionary Society of St. Philip's, Circleville,	10 00— 18 00
MICHIGAN.	
By the hands of C. C. Trowbridge, Esq., Receiving Agent in Detroit, contribution from the Sunday School of St. Paul's Church, Detroit,	50 90
By the same hands, part of the collection made in St. Paul's Church, Detroit, in July, 1837,	50 00
Expenses charged in the remittance from Mr. Trowbridge, acknowledged in the Spirit of Missions for October, now refunded,	5 00— 105 00
LOUISIANA.	
Annual subscription of Joseph Lovell, Esq., of New Orleans, for Missions in the South-western States,	200 00— 200 00
Total receipts, \$3689 05	
JAMES SWORDS, Treasurer.	

FOREIGN MISSIONS.

The Acting Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th December, 1837, to 15th January, 1838.

MASSACHUSETTE.	
Offerings from St. James' Church, Greenfield,	\$10 00— 10 00
CONNECTICUT.	
From St. John's Church, Bridgeport,	24 25— 24 25

ACKNOWLEDGMENTS.

RHODE ISLAND.

St. John's Church, Providence,	- - - -	163 00
Sunday and Infant School, of do.	- - - -	32 00
Grace Church, Providence,	- - - -	100 66
Sunday School, &c., of do.	- - - -	27 59— 328 25

NEW-YORK.

From Mr. Wm. Osborn, Printer of Spirit of Missions,	- - - -	5 00
Secretary and General Agent, Domestic Committee,	- - - -	50 00
Two Ladies of St. Georges, New-York, for Persia,	- - - -	5 50
Collection in St. Mark's Church, N. Y.	- - - -	247 17
Collection in Christ Church, Hudson,	- - - -	15 00
From J. F. Sheafe, Esq.,	- - - -	30 00
From Mrs. S. S.,	- - - -	20 00
From St. George's, Hempstead,	- - - -	5 00
Annual Subscriber at Epiphany,	- - - -	50 00
Collection in Church of the Ascension,	- - - -	1000 35—1428 52

NEW-JERSEY.

Collection in St. Peter's Church, Perth Amboy,	- - - -	3 00— 3 00
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MARYLAND.

A Friend of Missions in Frederickton,	- - - -	16 67— 16 67
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PENNSYLVANIA.

St. John's, York,	- - - -	5 00
Miss S. Nelson, 2 50; Miss S. Page, 1 50,	- - - -	4 00
Miss E. Little, 1 00; Dr. Randolph, 10 00	- - - -	11 00
Benjamin Parke, Esq., Harrisburg,	- - - -	6 50
School at Longbranch,	- - - -	28 00— 54 50

DELAWARE.

H. F. Rodney, Lewiston,	- - - -	3 00
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VIRGINIA.

Mrs. Judge Carr, Martinsburg,	- - - -	10 00
Family in Fairfax County, tithe of crop of corn,	- - - -	9 00
A Few Ladies of same county,	- - - -	11 00
R. D. Warwick, 10 00; a friend, 5 00,	- - - -	15 00
Mrs. Dillon, 3 25; Mrs. Goode, 5 00,	- - - -	8 25
From St. Paul's, Lynchburg,	- - - -	25 00— 78 25

DISTRICT OF COLUMBIA.

Christ Church, Georgetown,	- - - -	20 00— 20 00
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SOUTH CAROLINA.

St. Stephen's Chapel, Charleston, Missionary lecture,	- - - -	23 15
Mrs. Esther Holbrook, for China,	- - - -	5 00
Little Children, for China,	- - - -	28
Church of Holy Trinity, Grahamville,	- - - -	8 87
St. Michael's, Charleston, Missionary Association,	- - - -	57 97
St. Philip's, Charleston,	- - - -	92 50
Trinity, Columbia,	- - - -	47 00
St. Bartholomew's, S. C.	- - - -	13 75
St. Paul's Radcliffeborough,	- - - -	48 94
St. John's, Berkley,	- - - -	13 00— 310 46

OHIO.

From St. Luke's, Granville,	- - - -	50
St. Peters, Delaware,	- - - -	2 00
Harcourt Parish, Gambier,	- - - -	14 50— 17 00

Total,	\$2294 90
Deduct premiums and postage,	4 74

 \$2290 16

 Total since 1st June, \$8904 77

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